

ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

Third Annual Session;

OF THE

NEW RIVER BAPTIST ASSOCIATION,

HELD WITH

Union Church,

Fayette County, Ala.,

On Saturday Sunday and Monday—18th, 19th and 20th of

October, 1873.

FAYETTE C. H., ALA.

PRINTED AT THE "WATCHMAN" JOB OFFICE.

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REVUE

DE

LA

SCIENCE

ET DE LA LITTÉRATURE

DE

LA FRANCE

PAR

LE COMITÉ DE RÉDACTION

DE

MINUTE.

SATURDAY, OCTOBER 18TH, 1873.

The Introductory Sermon was preached by Elder B. V. Shirley, the appointee, from x chap., 25th v. Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another; and so much the more, as ye see the day approaching."

2. After a short intermission, and some refreshments, the Delegates assembled in the Union Church meeting-house, and the Association was opened by prayer, led by Elder B. V. Shirley.

3. Called for the Letters from the Churches; which were presented, read, and the names of Delegates enrolled as follows:

Shady Grove—Ira Griffin, W. A. D. Roberts and J. V. Montgomery.

Mt. Pleasant—D. G. Kirkland, J. A. South and S. Appling.¶

Shepherd—G. W. Gravlee, G. J. Collins, and Elder N. J. Dyer.

Chappel Hill—Not represented.

Pilgrims Rest—F. M. Yerby, E. G. Horn and A. T. Rushing.

New Bethel—Not represented.

Fayetteville—Elders J. C. Jones, J. E. Bell, and brother A. M. Nuckols.

Rocky Mount—J. B. Stillman, G. W. Howton,¶ and L. Bobo.¶

Philadelphia—Elder J. B. Ferguson, J. J. Deavors and M. L. Parks.

Union—Eld. M Morris, C J Nickols and J H Wade.

Mt. Zion—Eld E T Akins, A J Reeves and Jno Reeves.

Mt. Olive—Elder B V Shirley, M R Barnett and W B Shirley.

Mt. Joy—M Shirey, M C Bolling,|| and Thos. Harris.

Hopewell—Thadens Walker, G S Tucker,|| and D R Tucker.

Harmony Grove—Elders M C Owings, and E L Westbrook, and F M Couch.

Absentees marked thus (||).

4. Proceeded to the election of officers for the ensuing year; whereupon, Elder B V Shirley was chosen Moderator, H M Bell, Clerk, and Elder J E Bell, Corresponding Secretary.

5. Opened the door for the reception of Churches, whereupon the following were, by motion, regularly received, and the names of Delegates enrolled, as follows:

Sardis—W G Baker, S Baker and George Lawrence.

Mt. Lebanon—B L Stanley and W F Baker

Macedonia—Eld A A Smith, J L Gilder and H L Tucker.

6. Invited visiting Ministers, not Delegates, to seats.

7. Appointed Committees as follows:

On Preaching—Eld J C Jones, D G Kirkland, M R Barnett, and the Deacons of Union Church.

On Arrangement—Elds J E Bell, J C Jones, E T Akins and brother A T Rushing.

On Documents—D G Kirkland, G J Collins, A M Nuckols, and Elder J B Ferguson.

On Sabbath Schools—Eld A A Smith, M Shirey, and J L Gilder.

On Temperance—Eld M C Owings, W F Baker, and A J Reeves.

On nominations—S Baker, F M Yerby, and J H Wade.

On Circular Letter—A M Nuckols, D G Kirkland, and Thadens Walker.

On Finance—W B Shirley, H L Tucker, and Elder N J Dyer.

8. The Committee on Preaching announced that Elder J E Bell would preach to-night, followed by Elder M C Owings; Prayer-meeting at 9 o'clock a. m., Sunday, conducted by Eld A A Smith; Eld J J Watts would preach at 1 o'clock p. m., Sunday.

9. Upon motion, adjourned to meet Monday at half-past 8 o'clock a. m. Prayer by Eld M C Owings.

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SUNDAY, October 19th.—The services were conducted in the order of arrangement. Prayer-meeting in the morning, conducted by Eld A A Smith; preaching at 11, by Elder E T Akins, from Matt. V. chap., 16 verse: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." At 1 o'clock, Elder J J Watts preached from St. John xviii, 36 verse: "My Kingdom is not of this world."

May the Lord bless the efforts of the brethren, so that much and lasting good may follow the labors of this day, in the name of Jesus.

CLERK.

MONDAY, OCTOBER 20TH.

Met pursuant to adjournment. Prayer by Eld N J Dyer.

1. Called for Report of Committee on Arrangements, which was received and adopted as follows:

(1) Read Articles of Faith, Constitution and Rules of Decorum, (2) call for Correspondence, (3) Return Correspondence; (4) call for report of Committee on Documents, (5) call for report of Committee on Circular Letter, (6) call for report of District Meetings, (7) call for report of Committee on Nominations, (8) call for report of Committee on Sunday Schools, (9) call for report of Committee on Temperance, (10) call for report of Committee of Finance, (11) call for report of Treasurer, (12) appoint a Treasurer, (13) call for Miscellaneous Business.

2. Read Articles of Faith, Constitution and Rules of Decorum.

3. Called for Correspondence, and received from North River Association, Elds L B Harbin; and J J Watts, as Messengers, together with Letter and package of Minutes; from the Yellow Creek, W Wood and W Peters, without Letter or Minutes, to all of whom the Moderator give the right hand of fellowship.

4. Returned Correspondence: To the North River Association, Elds B V Shirley, A A Smith and J B Ferguson, and brethren J L Gilder and M Shirey; to the Yellow Creek, Elds M C Owings, J C Jones, James E Bell and N J Dyer, and brother F M Couch; to the Tuscaloosa, Elds B V Shirley, J C Jones and James E Bell, and brethren Ira Griffin, G W Gravlee and J L Gilder; to the Union, N J Dyer, and H M Bell.

5. Called for, received and adopted the report of Committee on Documents as follows: We, the Committee on Documents, beg leave to report that we find nothing that

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demands the especial consideration of the Committee.— We recommend the churches to make their communications as short as possible. D. G. KIRKLAND, Chm'n.

6. Called for; received and adopted report of Committee on Circular Letter, as follows: We, your committee to examine the Circular Letter, beg leave to recommend that the same be read and adopted, all of which is respectfully submitted, D. G. KIRKLAND, Chm'n.

7. After the hearing of the reading of the Circular Letter, the same, by motion, was adopted, and ordered to be spread upon the Minutes.

8. Called for reports from District Meetings, which were received, and are as follows: 1st Dist. Appointed that the next session of the Association be held with Shady Grove Church; the District Meeting to be held with Shepherd church, commencing Friday before the 3rd Sabbath in August, 1874, Eld J E Bell to preach the Introductory Sermon, Eld N J Dyer, alternate; on Saturday, 11 o'clock, Eld E T Akins; Eld J B Ferguson, alternate; on Sunday, at 11 o'clock, Eld J C Jones, Eld B V Shirley, alternate. Subject for discussion Saturday morning: "What is the nature of the Faith that unites the soul to Christ?" discussion opened by A M Nuckols and G W Gravlee. For the evening, "What is the design of Baptism and the Lord's Supper?" discussion opened by Elders N J Dyer and J C Jones.

2d District-meeting to be held with Philadelphia church, commencing Friday before the 5th Sabbath in August, 1874, Eld E T Akins to preach the Introductory Sermon, Eld B V Shirley, alternate. Subjects for discussion, (1) "Is it right for a Minister to return home from a Church, that has called him to supply them, on the Sabbath in order to gain time in his domestic affairs?" (2) "What are the Scriptural duties of Deacons?"

9. Called for report of Committee on Nominations, which was received, and by motion adopted, as follows:— Your committee on nomination, report Eld E T Akins to preach the Introductory Sermon, Eld J E Bell, alternate; Eld J C Jones to preach at 11 o'clock Sunday, on a subject of his own choice; Elder J E Bell to write the Circular Letter. SILVESTER BAKER, Chm'n.

10. Called for report of committee on Sabbath Schools, which was read, and after some very appropriate, instructive and impressive remarks, in connection with the sub-

jeot, by Eld L B Harbin, A M Nuckols, and others, the report, by motion, was adopted as follows: We your committee on Sabbath Schools submit the following report: We regret very much that there was nothing said about this subject in any of the Letters sent up from the various churches, in the Association. We earnestly recommend to the Pastors of the churches, to call the attention of the brethren more particularly to this important plan of Scriptural education, and hope at the next session of this body to hear a good report on this subject. All of which is respectfully submitted.

A. A. SMITH, Chairman.

11. Called for report of committee on Temperance, which was received and adopted, as follows: We your committee on Temperance ask leave to report, we find that there is nothing mentioned in one of the Letters sent up from the churches composing this body, upon that subject, but we believe that it is a doctrine, taught in the Word of God, and should be strictly observed by all, from various considerations, both with regard to temporal and spiritual affairs, for on that subject much depends. The church of Christ is represented as being the light of the world and the salt of the earth. To prove our position we refer you to the case of the Apostle Paul, when he was brought before Felix to be tried for his profession, that he took the subject of Temperance as one of his great arguments to prove his position, and reasoned so plain and powerful that Phelix trembled; and, if the Apostle at that critical time believed Temperance to be of so much importance, every christian should strictly observe the same. And we would refer you to the Scripture for your guide: "For in them ye think ye have eternal life, and they are they that testify of me."

M. C. OWINGS, Chairman.

12. Called for report of committee on Finance, which was received and adopted, as follows: We, your committee on Finance beg leave to report;

Received from churches for Minutes,	\$22 95
For Associational purposes,	13 65

W. B. SHIRLEY, Chairman.

13. Called for report of Treasurer, which was received and adopted, as follows: On hand, unexpended Associational fund of 1871, \$1,85; received, 1872, from the Finance committee for Minutes, \$20,60; for Associational fund, \$11,95; paid for printing 400 copies of Minutes, \$20,60; and, by order of the Association, used for my

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services as Clerk, \$10,00; balance on hand of the Association fund, \$3,80.

H. M. BELL, Treasurer.

14. Appointed H. M. Bell, Treasurer.

15. Upon motion the funds on hand were handed to the Treasurer, with instructions to have as many Minutes printed as the minute fund would procure—reserve 20 copies for each corresponding Association, and receive \$10 out of Associational fund for his services.

16. Upon motion authorized the Corresponding Secretary to write letters of correspondence, and sign them by order of the Association.

17. By motion, agreed to take recess until 1 o'clock.

ONE O'CLOCK—Assembled and proceeded to business.

18. Upon motion of G W Gravlee, authorized the Moderator to appoint an executive committee of five, whose duty it shall be to procure such funds as they might be able, for the purpose of employing a Missionary to labor in the bounds of this Association, and the following brethren were appointed to constitute said committee, viz: D G Kirkland, M R Barnett, Thadeus Walker, H M Bell, and G J Collins.

19. The following resolution being offered, was by motion unanimously adopted:

Resolved, That the thanks of this body be, and are hereby tendered to Union Church, and vicinity, for their kindness and hospitality to us during the present session.

20. Upon motion the Moderator appointed Elds J E Bell and J C Jones, as Delegates to represent us in the State Convention.

21. By motion granted brethren A A Smith, J L Gilder and H L Tucker, leave to go home.

22. Read and corrected the Minutes.

23. Upon motion adjourned to meet at Shady Grove Church on Saturday before the 3d Fal bath in October, 1874.

B. V. SHIRLEY, Moderator.

H. M. BELL, Clerk.

The brethren sung a hymn and took the parting hand.

CIRCULAR LETTER.

Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrec-

tion of damnation. John 5th chap., 28 and 29 verses.

The general resurrection is among the most awful and interesting subjects man can contemplate. According as it is viewed by hope or fear it is calculated to yield the most transporting joy, or the most pungent pain. If we understand the way in which God is just, and the justifier of the ungodly; if we know the way in which a guilty creature may approach with confidence, the tribunal of the God of the earth; if we have a well-founded hope of enjoying the Kingdom prepared for the ransomed of the Lord, no subject can yield sweeter consolation to the mind, than the prospect of rising from the ruins of mortality. Our nature revolts against the thought of dissolution; it is with reluctance that the soul is separated from its dearest companion; and without abhorrence we cannot contemplate the corruption and loathsomeness of the grave. Nothing but the hope of finally triumphing over death can make the prospect of dissolution, and the gloom of the mansions of the dead, agreeable, or even tolerable, to a thinking mind. To view death as the debt of nature, in connection with our accountability to God, can yield no real, no substantial consolation to a dying man. But how gratifying to the mind, to turn from the rottenness of the grave, and the worms that are about to devour the body, to the day when death shall be swallowed up in victory; when the corruptible shall have put on incorruption, and this mortal shall have put on immortality. But, on the other hand, to those who are ignorant of God, whose consciences testify against them as evil doers, how insupportable is the contemplation of the resurrection of the dead. No longer shall the graves be able to hide their bodies. These must awake from the rest of death, to suffer the punishment of transgressions. They shall live only to endure merited wrath. They may now put the evil day far from them, but it will at last overtake them; the crimes which they have concealed from men, will now meet them in all their guilt. They will be unable to hide themselves or their deeds from the eye of Him who shall judge the living and the dead.

Not only do many who profess their belief in a resurrection live, in a great measure, unaffected by it. There are some who fortify their hearts against the day of God, by denying this truth, or making it a subject of ridicule.—Not knowing the Scripture, nor the power of God, they raise objections from philosophical principles which at once

tend to foster their pride and harden them in the practice of delusion. Arrogantly pretending to judge of the power and operations of God from their own narrow views of his works, they have concluded there can be no resurrection, as the particles of the bodies of certain individuals may have formed a part of innumerable other bodies. But some man will say, "How are the dead raised up, and with what body do they come?" That which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not the body that shall be, but bare grain it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed His own body. I. Cor., 15th chap., 35, 38, verses.

No less lamentable, though less shocking, is the situation of those who speak with pleasure of the resurrection of the dead, and anticipate with seeming delight the reward which they expect for their works; who yet are ignorant of the atonement made by the Lord Jesus Christ, and have their hopes founded on false views of God, and of themselves. The Apostle Paul declares himself peculiarly affected with the situation of such, Romans 10th chap., 1, 3, verses: Brethren, my heart's desire and prayer to God for Israel, is that they might be saved; for I bear them record that they have a zeal of God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. How pitiable is the case of those who from a hope of escaping eternal wrath, and of obtaining eternal glory—pretend to deny themselves the gratification of the flesh, (on which their whole souls are nevertheless set) and submit to the most rigorous and painful mortifications, and seem totally engrossed with zeal for God, and are yet strangers to the new and living way to the Father. How different the judgment of God from that of man. All that is dignified and held up to public admiration by the pen of the historian, shall be covered with infamy in that day. The warrior, the statesman, the patriot, the philosopher, and the sage, these envied names to which all earthly honors are consecrated, shall then yield up their triumphs. The name of the righteous alone, a name which is now held in contempt, shall be truly glorious in that day. Shame and confusion of face shall be the everlasting portion of all who know not God, and obey not the Gospel of our Lord Jesus Christ.—

What an awful meeting for the enemies of Jesus, who have labored with all zeal and embittered enmity to oppose the dignity of His person! They would not have the man Christ Jesus to reign over them, but now they must submit to Him as judge. They made Him altogether such an one as themselves, and have refused to honor Him; notwithstanding they pretend to honor the Father now, they must behold Him clothed in Divine Majesty, and able to frown them into the place of torment. At that time, though reluctantly, they must confess Him. Let us attend for a moment to the rule of judgment. They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of condemnation. By their works shall men be tried. In vain you workers of iniquity do you seek in yourselves the supposed marks of Grace. In vain ye sober religionists do you comfort yourselves with the workings of a deluded mind. In vain do you substitute a pharisaical face in the room of obedience to the laws of Christ. The covetous man, and the extortioner, the lover of the praise of men and of earthly honor, may assume, and, in some instances, maintain a religious profession, and be able to enumerate their happy symptoms amidst all their failings and defects, but the righteous judge declares that they who have done evil, let their feelings have been what they might, shall come forth to everlasting condemnation.

Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven. This is the love of God, that ye keep His commandments; ye are my disciples if ye do whatsoever I command you. He that hath my commandments and keepeth them, he it is that loveth me. But who are they that do good, are they such as act according to a standard which they themselves have erected for the criterion of conduct. Ye who trust to your own works, pervert the Scriptures to your own destruction. Eternal life shall indeed be given to them that do good; but the doing of good does not purchase the reward, For eternal life is the gift of God through Jesus Christ. The doing of good is the fruit and evidence of believing the truth that justifies the ungodly. Jesus has made the doing of good the criterion of character, because this is the characteristic of all His disciples, and none besides. None but such as believe in Him can do anything good in the sight of God, the carnal mind being enmity against God; therefore, they that are in the

flesh cannot please God. To do good is to do what Jesus commanded, out of love to Him and respect for His authority. To do good is to obey God. This none do but such as receive His testimony with respect to His Son Jesus Christ. This being the Father's commandment that men believe on the name of His Son Jesus Christ.—John 3d chap. and 23d verse. The heart of man being naturally unclean, there naturally flows from it evil thoughts, murders, adulteries, blasphemies, &c., and will flow till changed by the Grace of God. This is only done by faith; Acts 15th and 9th., or by men obeying the truth through the Spirit first. Peter 1st., 22d verse. And thence forward the issues of life correspond to the purified source from which they flow. A good man out of the good treasure of his heart bringeth forth good things, while an evil man out of the evil treasure of his heart bringeth forth evil things. This takes place as naturally and necessarily as a good tree bringeth forth good fruit, and a corrupt or a bad tree bringeth forth bad fruit. Every tree is known by its fruits. Do men gather grapes of thorns, or figs of thistles. Even so a good tree cannot bring forth bad fruit, or a bad tree good fruit; wherefore by their fruits shall men be known. These who seek shelter under such passages as these, because they are externally decent and sober in their conduct; because they are good members of society, and have been distinguished for many actions in themselves good, shall be driven from their refuge of lies when the judge shall determine the true motives of their conduct. The motive is essential in determining the nature of an action. Things in themselves good may be performed from such motives as will stamp the action to be sinful, and instead of meriting reward, to be deserving of indignation. Ploughing is a duty; but the ploughing of the wicked is a sin. The sum of the morality of the Scriptures is the love of God and man. Many in their account of morality altogether overlook what respects God, and consider what respects man merely from the action, without reference to the motive. But the Scriptures suppose that we might give our bodies to be burned through zeal, and all our substance to feed the poor, yet neither love God nor man. Good works, in the sense of the Scripture, are neither the hollow morality of some, nor the servile acts of others.—Those who in this way give but a cup of cold water, shall not lose their reward; while from a different principle,

they might give all their goods to feed the poor and not be profited. Let those, then, who know Jesus, walk in all His commandments and ordinances, for this is the criterion of character. Let sinners believe in Him, for this is the only way that they can bring forth good fruit and stand in the day of retribution. It is a faithful saying that Jesus came into the world to save sinners, and they alone are righteous, who believe it. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Respectfully submitted,

E. T. AKINS.

Rece'd of H. M. Bell, Clerk, twenty-two dollars and ninety-five cents, for four hundred copies of these minutes,

R. ALLEN SMITH.





